إن الدين عند الله الإسلام

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

" A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

FUNDAMENTAL FEATURES OF RELIGIOUS EXPERIENCE

By Qazi Muhammad Aslam, B. A. (Cantab.)

After a period of doubt and derision our age is turning respectfully to those experiences which religious personalities have had at different times, in human history, and which constitute according to them, evidence of their contact with the Divine Personality.

There is no doubt that these experiences are very important and a study of them would lead to the understanding of religion as nothing else can. But to be really fruitful such a study must be direced to the original founders of religious traditions, and not to their followers. And I say this, not only because the followers of religious

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traditions are lesser authorities than their founders, and that the experiences of the founders would, in any case be far more typical and characteristic of religious experience, in general, but also because, unless it is the experiences of original religious founders, those in whom the influence of tradition is little or nothing, it can always be said that religious experience is the product of traditions already established in the social, intellectual, and religious environment of the experient.

The study of the religious experiences of the Holy Founder of Islam would be important for other reasons. One is that his experiences are the most reliably reported and the most accurately recorded, in the language of the Prophet himself, or in that of the original reporters. Another reason is that the Holy Founder of Islam, of all the religious founders, has acknowledged, or, by reason of his historical position, has been able to acknowledge the fundamental truth of the other historic founders of religious traditions, so that it is possible to regard his experiences as the very norm of religious experience. We may confidently say that in studying the religious experiences of the Prophet, we would be really studying the religious experiences of all prophets, and would be acquainting ourselves in consequence with the very essentials of those experiences which may be said to constitute the basis of religion.

The following features which I propose to describe as the fundamental features of all religious experience are offered as a synoptic study of the experiences of the Holy Prophet of Islam, and they are presented not only as a helpful preface to any detailed and systematic study of the experiences of the Prophet himself, but also as the fundamental features of all religious experience.

First of all, about the various *kinds* of religious experiences as we find them in the Prophet.

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Says the Quran (42 ; 51) : 'And it is not for any mortal that God should speak to him except by *inspiring*, or *from behind a veil*, or by *sending a messenger* and revealing by His permission what He pleases ; surely He is High, Wise.'

This verse evidently lays down *three* different ways in which God communicates to man ;

(1) 'Inspiration' which may be described broadly as intuition. No words are transmitted, nor any sights seen which may have any symbolic significance, but only ideas are communicated and these may later be described or made use of by the recipient.

(2) 'From behind a veil' which would include a large body of experiences such as (*a*) dreams which come out true, (*b*) visions which are dreams observed in a waking, or in a semi-waking state, and (*c*) verbal inspiration the words of which, however, are heard from nowhere in particular, or are seen written on a paper presented as in a dream, or are uttered by the recipient involuntarily.

(3) 'Revelation' proper which is recited to the recipient by an angel in human form. This form of communication is the rarest known in the entire field of religious experience and has been had according to Islam, to any considerable extent or to any extent at all, by the very greatest of religious personalities only, by those called ' prophets ' in the Quranic sense.

It is only fair to state that according to Islam, all these forms of contact, may be experienced by even ordinary persons, particularly intutions, true dreams and even visions, but they become signs of grace and divine favour only as they become distinguished by superior quality as well as quantity ; as they pertain more and more to matters important to mankind at large ; and as they display in an increasingly marked degree the Knowledge, Power and Will of God.

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Secondly, religious experience is a matter of gradual growth, the higher forms of it growing out of the lower.

This seems to be in accord not only with current biological theory, but also with the religious view of religious experience. Sudden experiences would be frightening as well as unconvincing to the experient. So it is after one mode of experience has been tried and tested by the experient that it gives place to the next higher mode, and so on until the experient comes to enjoy the very highest mode or modes of contact with the Divine Personality. Thus, according to one report, the first communications which the Prophet had from God, were dreams which he had during sleep and which came to fulfilment soon after. Then he went into the solitude of the cave Hira where after a period of contemplation, he ultimately received what is now recorded as chronologically the first portion of the Quran.

Thirdly, about the function of religious experience. This seems to be premonitary, to convey glad tidings as well as to warn the recipient, and train, strengthen and guide him in important matters generally. Thus it is that, on occasions, instructions conveyed in divine communications to the Prophet were contrary to what he expected.

Fourthly about the symptoms. In describing these I am confining only to the higher forms, the lower ones being common, or at least akin to the common experiences.

Among what may be called the *objective symptoms* of these higher forms of religious experience, called revelations, we find the following :

(1) Symptoms of fear, such as (*a*) sweating (*b*) flushing of the face and (*c*) a greneral sense of awe.

(2) Symptoms of bodily relaxation.

(3) Symptoms of sleepiness.

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According to one report, the Prophet, on the occasion of the first revelation, came to his wife Khadija, his heart beating against his breast and asked to be wrapped—until the symptoms of fear disappeared for the time being. According to another report, the Prophet would receive a revelation on a cold day and yet drops of sweat would flow down his forehead.

The symptoms of fear it seems, were symptoms of lack of self-confidence, as well as of awe, due to the conscionsness of the August Presence of God. They, however, disappeared in the course of time.

Thus in the Quran (94 : 1—3) :

Have we not expanded for thee thy breast ; and taken off from thee thy burden which pressed heavily upon thy back ?

A report, from which I have derived the symptoms of bodily relaxation, we owe to a companion who happened to have the Prophet's head resting on his thy when a revelation came to the Prophet. The Prophet's head felt so heavy, says the companion, that he was afraid lest his thigh should become crushed under the weight. The revelation over, however, the weight was also gone.

There are reports also about sleepiness and withdrawal of attention from the surrounding objects.

On the subjective symptoms of moments of revelation we have the Prophet's own report. 'Revelation comes to me, at times, says he, 'like the ringing of a bell, and this form of revelation is the hardest for me. The sound withdraws, while I have already secured the words which it brought. At other times, I am visited by an angel, in human form, and he recites to me so that I am able to remember later what he recites.'

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An important point to note here is that while verbal revelation, as also the appearance of angels—which is denied by modernists in theology—both Muslim and others—as being at all possible, in the Muslim records (as also to my knowledge in non-Muslim records) it is at once the most important and the most distinctive form of religious experience.

It is verbal revelation which raises the experiences of great religious personalities above the vagueness of the experiences of lesser individuals whose influence is neither so extensive nor so far-reaching as that of the great personalities, and it is verbal revelation which renders religious experience *measurable* and therefore fit material for systematic study and evaluation.

Fifthly, it seems that communications received are not understood by their recepients until after sometime. It is impossible to say anything further—for want of space—but it may be remarked that such errors of judgement constitute evidence of the sincerity of religious personalities.

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CRUCIFIXION THEORY REFUTED

By Ch. Bashir Ahmad, B.A.

I claim no originality in dealing with this subject. The contents of this article are entirely drawn from "*Masseeh Hindustan Main*" a book written by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Those desiring to know more about the subject are advised to read the original work in Urdu.

It is very difficult to dwell fully on such a vast subject in the compass of this small article. Therefore a very brief outline is given here. However the following facts will help the seekers after truth to arrive at a right conclusion.

The Crucifixion of Jesus Christ and the doctrine of Atonement are deemed to be the fundamentals of Christianity. The Christians believe that Christ was crucified by the Jews. He remained dead for three days and subsequently went up to heaven where he is sitting on the right hand of God.

But a minute and close study of the Gospels does not substantiate this doctrine and a critical and impartial look at the New Testament leads one to the conclusion that Jesus did not die on the Cross but was taken down alive. He recovered from his wounds by the use of an ointment which is known even to this day as *Marhem-Isa*, or the ointment of Christ. The prescription of this ointment is given in almost all the important works on medicine in Greek and Arabic. It is also mentioned in those books that the ointment was prepared to be applied to the wounds of Jesus Christ after he was taken down alive from the Cross.

After his wounds had become healed Jesus fled away in disguise from Syria to fulfil the mission of his advent, that is, to find out the lost sheep of the house of Israel. Historical testi-

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mony shows that in 721 B. C. King Shalmunzer took with him ten tribes of Israel as captive. These tribes had settled down in Afghanistan and Kashmir and thus their connection with the house of Israel in Palestine had been severed. The Jews had tortured and persecuted Jesus Christ and finally tried to crucify him. These circumstances led him to migrate from Syria to an eastern country.

The following facts bear out the assumption that Jesus did not die on the cross.

1. Jesus prophetically likened his fate to that of Jonas.

"But he answered and said unto them, an evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of the Prophet Jonas, for as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth." (Matthew 12; 39, 40.)

But Jonas did not die in the whale's belly :—

"And the Lord spake unto the fish, and it vomited out Jonas upon the dry land."—*Jonah 2 : 10*). God Almighty commanded Jonas :—

"Arise, go unto Nineveh, that great city and preach unto it the preaching that I bid thee."—(*Jonah 3 : 2.*)

Accordingly Jonas went forth to Nineveh where he was honoured and accepted by his people. Jesus compared his fate to that of Jonas under the divine prophecy which was to be a sign for the Jews. The Lord fulfilled the prophecy and so it came to pass as was foretold. Jesus did not die on the Cross, but was taken down alive in a state of unconciousness, so he entered the bowels of the earth alive. After this he set forth to accomplish the object of his advant:—

"I am not sent but unto the lost sheep of the house of Israel."—(*Matt. 15 : 24.*)

And,

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"For the son of man is come to seek and to save that which was lost."—(*Luke 19 : 10.*)

It is certain that Jews in Palestine did not represent more than two tribes of Israel and the other ten tribes had been captured by Shalmunzer, and he took them to the East. Thus about 700 years before Christ they had settled in different parts of Afghanistan, Kashmir and India. These were the lost sheep and they were to be searched and saved. It was, therefore, to these tribes that Jesus betook himself after his escape from the death on the Cross.

2. A few days before Jesus was hung on cross the wife of Pilate saw a dreadful dream :—

"When he was set down on the judgment seat, his wife sent unto him, saying, have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him."—(*Matt. 21 : 19.*)

3. The prayer of Jesus the night before his arrest affords another very strong testimony of his being taken down alive from the Cross, for the prayer of a righteous man in distress and in affliction is never rejected by God. In fact God Almighty had promised to save him from the disgraceful death on the Cross, and Jesus was referring to this promise when he cried on the Cross :—

"Eli Eli Lama sabachthani ?" *i.e.*, "my God, my God, why hast thou forsaken me." 7—(*Matt. 27 : 46.*)

Hebrew. 5 : 7, makes the matter still more clear, for there the acceptance of this prayer of Jesus is given in clear words :—

"When he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death and was heard in that he feared."—(*Heb, 5 : 7.*)

In fact no clearer evidence than this is needed to show that the prayer of Jesus was heard and that he was saved from the disgraceful death on the Cross.

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4. Jesus remained on the Cross for a few hours only, but death by crucifixion was always tardy. The victims used to remain nailed on the Cross hungry and thirsty for many days. Subsequently they used to be done to death by breaking their legs and bones.

The two men crucified along with Jesus were still alive when taken down from the Cross, therefore, Jesus apparently could not have died so soon.

5. That he was taken down alive is further confirmed by the fact that the side of Jesus being pierced, blood gushed out, which was a significant indication of life. Even Pilate did not believe when told of Jesus' death that he could have died so soon :—

> "And now when the evening was come, because it was the preparation, that is the day before the Sabbath. Joseph of Arimathia, an honourable councillor who also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already deed, and calling unto him the centurion, he asked him whether he had any while dead." —(*Marks. 15 : 42, 43, 44.*)

Jesus was not buried like the other culprits but was taken in charge by Joseph of Arimathia, a wealthy disciple of his who lavished care upon him and put him in a spacious room hewn in the side of a rock.

6. When the tomb was seen on the third day the stone was found to have been removed from its mouth ; which would not have been the case if there had been a supernatural rising.

7. Mary when she saw him took him for a gardener.

> "Jesus sayeth unto her, woman, why weepest thou ? Whom seekest thou ?

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"She supposing him to be the gardener, sayeth unto him, sir if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."—(*John 20 : 15.*)

This shows that Jesus had disguised himself as a gardener. Such a disguise would not have been needed if Jesus had risen from the dead miraculously.

8. It was in the same body of flesh that the disciples saw Jesus, and the wounds were still there deep enough for a man to thrust his hand in, and he still felt hungry and ate as his disciples did.

"Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he hath thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, have ye here any meat? And they gave him a piece of boiled fish, and of an honeycomb. And he took it, and did eat before them."—(*Luke 24 : 38 to 43.*)

9. Jesus undertook a journey to Galile with two of his disciples, walking side by side with them. It shows clearly that he was anxious to leave at once that place because remaining there and having been discovered would have meant sure and immediate death. If his object had been to rise to heaven, he would not have undertaken a journey to Galile.

10. In all the appearances after his escape from death on the Cross, Jesus is found concealing and hiding himself as if he feared being discovered. A Risen Jesus, on the contrary, ought to have made a public appearance and should not have shown any fear of being discovered by the presecuting Jews.

I think I have clearly shown that the evidence of the Gospels is that Jesus did not die on the Cross.

The Jews wanted to show that Jesus was accursed of God.

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To prove this they thought of crucifying him for it was written in the Old Testament:—

"For he that is hanged is accursed of God."—(*Deutronomy 21 : 23.*)

But God Almighty who never forsakes His beloved and chosen servants heard and granted the prayers of Jesus and saved him from the curse of the death on the Cross.

After having seen him escape from the accursed death which the Jews had prepared for him, we find him going in disguise towards Galile which is about 70 miles from Jerusalem.

Now it remains to discover his whereabouts after this flight. We again have to refer to the Gospels to find out where he did go after this great happening. The *Matthew* says:—

"But Jesus said unto them, A Prophet is not without honour, save in his own country, and in his own house." (*Matt 13 : 57.*)

This statement appears to be based upon a personal experience. His own countrymen rejected and disgraced him. He flew away to India and he found out the lost tribes of Israel in Kashmir. The Israelites who were living in Kashmir accepted him as their Deliverer and Messiah, and his name was honoured and glorified as a "Prince."

The discovery of his tomb at Srinagar is an irrefutable historical evidence that Jesus did not and could not possibly, die on the Cross in Jerusalam. Several circumstances support this contention:—

(*a*) Oral testimony, based on tradition, of the people of Kashmir tells us that the tomb belongs to one who bore the name of Yus Asaf who was known as a Nabi (Prophet) and as Shahzada (prince) who came to Kashmir from some country in the West some 1900 years ago. The tomb is also known as that of Nabi Sahib.

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(*b*) The *Tarikh Azami*, a work of great historical importance written some two hundred years ago, refers to this tomb on page 82 as follows :—

> "The tomb is generally known as that of a Prophet. He was a Prince who came from a foreign land. He was perfect in his piety, righteousness and devotion. He was made a Prophet by God and was engaged in preaching to the people of Kashmir. His name was Yus Asaf."

(*c*) The *Ikmal-ud-Din*, an Arabic work, a thousand years old, says :—

> "He (Yus Asaf) wandered about in several lands and towns until he reached a country and lived and stayed therein until death overtook him."

Joseph Jacob also states on the authority of a very old version of the story of Yus Asaf, the he (Joseph) at last reached Kashmir and there died.—(*Barlaam and Josaphat p. c. v.*)

There are many circumstances which identify Yus Asaf with Jesus :—

(*i*) We have conclusive historical testimony that he was a foreigner and not a resident of Kashmir or India.

(*ii*) He is universally known as a Nabi or a Prophet among the Muslims of Kashimir, and therefore he cannot be a Muslim saint, for no Muslim saint has ever been called a Nabi after the Holy Prophet Muhammad, peace and blessings of God be upon him, and therefore Yus Asaf can only be a Hebrew Prophet.

(*iii*) The time in which according to tradition and history Yus Asaf lived is exactly the time in which the Prophet Jesus lived.

(*iv*) The name Yus is clearly the same as Yasa, the Hebrew original of the word Jesus,

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(*v*) It is even stated that Yus Asaf was an Israelite fugitive who came from Syria. It is easy to see that such a fugitive could be none but Jesus, for the time of the two is the same. Moreover the life of no other Israelite Prophet is enshrouded in such mysterious circumstances as was the life of Jesus.

(*vi*) Besides being called a Nabi, Yus Asaf is called Shahzada or a Prince, and this also identifies him with Jesus.

(*vii*) The teachings of Yus Asaf have a striking resemblance with those of Jesus. Some of the parables in the two are quite identical.

(*viii*) Still more striking is the circumstance that Prophet Yus Asaf gives the name of Bushrah (Hebrew and Arabic word for gospel) to the word he preached as the following passage from *Ikmal-ud-Din* shows:—

> "Then he began to compare the tree to Bushra (Gospel) which he preached to the people, and he likened the spring of water to the wisdom and knowledge which he possessed, and the bird he compared to the people that swarmed round him and accepted his religion."

The identity in parables and the names of the books preached by Jesus and Yus Asaf clearly shows that Yus Asaf was none one other than Jesus.

(*ix*) The book of Yus Asaf was translated into almost all the European languages, and the Christian world has always held him in great esteem. Even a church was raised in honour of his name is Sicily.

(*x*) Christian writers have tried to identify Yus Asaf with Buddha, asserting that the word is a corruption of Bhudisatva, which was first changed into Josaphat and then Yus Asaf.

But the mere possibility of the change of one word into an entirely different word is no proof that the change has actually

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taken place. Besides this, the remains of Yus Asaf are admitted to lie at Srinagar while those of Buddha have been discovered elsewhere, which conclusively shows that Buddha and Yus Asaf are two utterly different personalities.

The Messiah promised to the Israelites was the Messiah for all the Israelite tribes, ten of which had settled in the East in Afghanistan and Kashmir. Therefore it was necessary that he should have gone to them. The following evidence supports the assertion that the Afghans and the Kasmiris represent the ten lost tribes of Israel.

1. Prejudice among the Afghans and the Kashmiris against the Jews is so strong that such a claim could never have been made if there had been no truth underneath it. They have also family geneologies through which they trace their descent to Israel. Nor is the claim a new one. It is as old as the race itself.

2. In their physical features the Afghans and the Kashmirees bear no great resemblance to the people of the neighbouring countries but their resemblance with the Jews is most striking.

3. In their dress, character and customs there is the same resemblance with the Jews.

4. Some proper names among the Afghans and the Kashmirees are clearly of Israelite origin, such as the names of certain tribes of Afghanistan and the names of certain places in Kashmir.

5. The names of certain towns in Afghanistan and Kashmir are the very names which the Jewish towns in ancient Syria possessed. For instance, the modern name Kabul, Punch, Zailda, Himis, Gilgit, Laddakh, Leh, Suro, Suket, may be compared with Kabul, Phoenicia Zidon, or Sidon, Hams, Gulgatha, Laddak, Lehi, Shur, and Succoth of ancient Syria.

6. Eminent writers and travellers have borne unmistakable testimony to the fact that the Afghans and the Kashmiris

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are Jewish in origin. The unimpeachable historical evidence that the Afghans and the Kashmiris are the descendents of the ten Jewish tribes which were carried into captivity by King Shalmdnzer coupled with the evidence of the Gospels that Jesus was sent to the lost tribes of Israel prove the fact beyond the possibility of genuine doubt that Jesus must have gone to Kashmir in search of those tribes. The circumstances that establish a striking resemblance between Yus Asaf who is believed to lie buried in Srinagar with Jesus lend additional support to this view. The fact that no trace of any tomb of Jesus in Syria is found is another testimony that he did not die in Jerusalem and to remain satisfied with the idea that Jesus bodily went up to heaven and is still alive there is mere humbug and cant not worth any serious consideration in this scientific age.

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MUGHAL AND BRITISH INDIA

A Parallel

(By Barlas.)

(In an article on the Influence of Islamic Culture in Asia, reference is made to the effect of Islam in civilizing the Mughals. The subject is pursued by the writer of this article—*Ed*).

Historical parallels are always interesting and they are not without value unless they are pushed too far. Parallelism does not imply identity, but historically valuable lessons can be learned from it. In one of the cleverest of his short stories the late Sir Arthur Canon Doyle vividly and dramatically sketched the incidents that led up to and followed the withdrawl of the Roman Legions from Britain. A deputation of Latin-educated Britons had waited on the Roman Pro-Consul, asserting their right to self-government. His reply surprised them. "Gentlemen," he says in effect, with a grim smile, "I am happy to be able to meet your wishes. The despatch in my hand orders the immediate withdrawal of the Roman Legions and the evacuation of the Roman population from Britain. So, you will have self-government almost at once. I hope you are ready to take over charge." The deputation protest hysterically against the withdrawal of the legions and are even willing to withdraw their demand for self-government, but in vain. And Sir Arthur Canon Doyle's story tells us that in less than a year the leader of the delegation and two of his followers were flayed alive by Northern pirates, while others suffered cruel deaths at the hands of the Picts, who immediately erupted over the Northern wall.

Sir Arthur Canon Doyle does not draw the parallel between Roman rule in Britain and British rule in India, but he is slow-witted who failed to see it.

The Beginning and the End.

There is no obvious parallel between the end of the rule of the last Emperor of the Mughals in India and the gradual

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emasculation of that splendid race, but it is interesting to note that at more than one stage of the Mughal conquest of India the Begs and Captains warned their King of the danger of settling down in an enervating climate and intermarrying with (what they, no doubt wrongly, considered to be) an inferior race. To that danger, the wealth of India blinded the Moghal conquerors who decided not only to rule, but to colonise India, a mistake the British wisely avoided. It is interesting to note that more than one historian, the late Dr. Stanley Lane Poole among them, dates the beginning of the downfall of Moghal rule to the abandonment of Babar's policy of recruiting the higher military and civil services in Central Asia and Persia, and the adoption of a policy of Indianisation. If this view of Mughal policy is correct and it has powerful support, then it was the pro-Hindu Akbar, and not the (as we should now say) communally-minded Aurangzeb who was responsible for this downfall. It was too, the departure of Akbar and later Mughals from the strict observance of their religion, and then indulgence in marriage with unconverted idolaters that led to their downfall. The Moghals, from whose hands the reins of Government in India passed to the British, were in no sense of the word, Indians. They were foreigners of partly Mongoloid stock. Babar, the Conqueror of India was descended from those terrible Turcoman warriors Timur the Lame and Chengiz Khan.

Foreigners in India.

Those who want proof of how entirely the Moghals were foreigners in India would do well to read the *Babar Nama* or the Diary of Babar, a work written by the Emperor himself in the Turki language, and to whose literary merits orientalists generally are agreed in paying tribute, as historians agree in treating it as a most valuable contemporary record. The opinions of Babar about India and its people are so like those one might expect from a not too broad-minded English aristocrat, that their transposition to an English book of memoirs would occasion no surprise. Indeed, there would be nothing to show that they were not written by an Englishman.

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Babar, it must be remembered, was a cultured gentleman not only by the standards of his own time but of any time. His name or title of *Babar* means lion, and in courage and chivalry he was not unlike the English Richard the Lion-Hearted, while in culture and humanity he was far ahead of that splendid barbarian.

Babar's views on India.

Babar, I fear, did not love this great and glorious country, or its inhabitants. "Hindustan," he tells us in his diary, "is a country that has few pleasures to recommend it. The people are not handsome. They have no idea of friendly society, of frankly mixing together, or familiar intercourse. They have no genus, no comprehension of mind, no politeness of manner, no kindness or fellow-feeling, no ingenuity or mechanical invention or planning or executing their handicraft works, no skill or knowledge in design or architecture; they have no good horses, no good flesh, nor grapes or musk-melons, no good fruits, no ice or cold water, no good food or bread in their bazaars, no baths or colleges, no candles, no torches, not a candlestick." After this indictment of India, its people and all its works, Miss Mayo's *Mother India* seems tame and insipid. I am afraid that if Babar had been a contemporary writer he would have had a very bad press in India. Not that he would have minded it, for he was tolerant enough of criticism of the Turki and Persian verses in the improvising of which he was as apt as an Etonian is in turning out Greek and Latin verses.

A Great Ruler.

Much as Babar disliked India in his private capacity, he was a great administrator, and as far as possible, with the need of defending his base at Kabul ever present, he strove to consolidate his conquests, and to set up a strong permanent administration. That he was not able to complete this work was due not only to the far-flung frontiers he had to defend, but to the brief span of his life, and to the brief period of his rule in India. Unlike most of the Mughals, Babar was for his time and age a

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humane man, and though he waged bloody wars against infidels, we do not find him rejoicing in holocausts. It is significant that when an attempt was treacherously made to poison him by bribing his servants, he spared the perfidious princess who was responsible for the attempt on his life, contenting himself with placing her in a mild and honourable confinement and only executed four of the actual culprits—sheer humanity when compared with the doings of some of his ancestors and his descendants—shall I say of the magnanimous Akbar, who caused to fling from the battlements a wretched menial who had failed to keep the lights of the Imperial bed chamber burning, and who gave the same "humane" treatment to his own once beloved foster brother.

A Worthy Comparison.

Gibbon, in a reference to the Great Julius Caesar, apostrophises "the commanding superiority of soul, the generous clemency, and the various genius which could reconcile, and with the love of pleasure, the thirst for knowledge and the fire of ambition." Babar certainly united these three supreme qualities, and was a conqueror hardly less great than Caesar, if he did not have the opportunity of proving himself as great an administrator. If Babar did not display himself, as Lucan displays Caesar in the Fourth Book of the Pharsalia as simultaneously making love, sustaining a siege, and conversing with the sages of the country, Babar loved pleasure and learning no less than war. Babar's diary, it is true, tells us little of his love affairs, but this was perhaps, because he was too gallant a gentleman to kiss and tell,—certainly he would have disdained to relate imaginary conquests as the degenrate Rousseau, another and very different kind of diarist, did. But Babar loved beauty, luxury and conquest, no less than art and learning, though he could tear himself from both when he would, when duty called him to war. In his latter days, however, he genuinely abandoned wine and pleasure; and throughout his life was a devout believer.

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A Man Of the World.

Babar was the complete man of the world, and his letters to his son Humayun display him in this light without exposing him to the reproach levelled at another complete man of the world, Lord Chesterfield. In one of the letters referred to Babar displays himself in a most amiable light, rejoicing at the birth of a son to Humayun, of which event he writes, "Thanks be to God who has given you a child, He has given to you a child and to me a comfort and an object of love." Replying to Humayun's complaint about separation from his friends, Babar writes: "It is wrong for a prince to indulge in such a complaint for there is a saying

'If you are fettered by your situation, submit to circumstances; if you are free follow your own fancy.'

and

"There is no greater bondage than that in which a king is placed, and it ill becomes him to complain of any inevitable separation."

In the same letter to his son, Babar passes from philosophy to literary criticism, and corrects his son's epistolary style, giving him the sage piece of advice, by following which many modern writers would benefit and use plain language. "Your letter," says Babar, "can be read; but in consequence of the far-fetched words you have employed your meaning is by no means very intelligible..... For the future you should write unaffectedly, using plain words, which would cost less trouble both to the writer and reader."

Precept and Practice.

With commedable wisdom, Babar goes on to advise his son "not to waste his time in private parties but rather to indulge in liberal conversation and frank intercourse with all about you,"—advice which the conqueror himself did not always follow, for a considerable part of his diary is filled with accounts

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of what the translator, the erudite Mr. William Leyden calls drinking parties, but which were probably not much worse than what used to be called "wines" at Oxford and Cambridge. If Babar's parties were not exactly, to employ Mrs. Leo Hunt's phrase, feasts of reason, flows of soul, they certainly were not brutal debauches, since one of the favourite occupations of the Emperor and his friends was the pastime of *bouts rimes* certainly not an amusement for sots, and as we have said he solemnly abandoned drinking later in life. Babar was skilled in the improvisation of verses, and orientalists, as I have said, pay high tribute to his literary style. He was, however, no pedant, and when he was not capping verses, or fighting battles, he loved sport, and his account of the *fauna* of India is such as could have been written by a sportsman. Elephant, rhinoceros and tiger, he counted in his bag, which probably was bigger than that of the most ambitious of modern Namrods.

The Complete Gentleman.

Warrior, statesman, literateur, sportsman and boon companion, Babar had a versatility and with his broadmindedness had much in common with the English Whig aristocracy of the eighteenth and early nineteenth centuries; and with his catholic tastes and tolerance, it is little wonder that he found little in common with the fanatical and caste-ridden Hindu princes whom he conquered, but from whom he copied nothing. A pious prince who regarded his conquest of India in the light of a Holy War, he displayed little of the fanatical cruelty of Timur and other Mughal princes; but was at least as humane as contemporary Europeans. But essentially he was a foreigner, and one who regarded his mountain province of Ferghana as his home, in the midst of splendid conquests. Had he lived to consolidate his conquests, it may have been that Mughal policy in India would have followed that of the British before Mr. Montagu, that the Mughals would have occupied but not colonised India and would have governed it wisely and well with

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a civil and military service recruited from Persia and Central Asia, and following Babar's own ambition have gradually made India a Muslim country. Alamgir, execrated by Indian historians, saw this, and tried to set it right, but came too late, to rescue India from the confusion into which it had been plunged by Akbar's policy of Indianisation, and his irreligious attempts to found "an universal religion."

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THE HOLY PROPHET ON MARRIAGE

Below are given some sayings of the Holy Prophet (on whom be peace and the blessings of God !) which embody his injunctions about marriage.

(1) Object of Marriage

Abdullah says :—" There was a party of us young men with the Holy Prophet (May peace and blessings God be upon him !) and we possessed nothing. The Holy Prophet said to us, ' O youngmen, whichever of you has power to contract marriage, let him marry, for marriage renders a man better able to restrain his looks and keep chaste. And those who are unable to do so, must fast, for fasting suppresses the passions."

(2) The Consent of bride

Abu Huraira says :—" The Holy Prophet said that the widow should not be married until her permission has been obtained, nor a maiden until she gives her consent."

Ayesha asked :—" A maiden is too shy to speak." The Holy Prophet replied, " Her silence is her consent."

(3) Courtship

The Holy Prophet said :—" Be on your guard against suspicions, for suspicions are the worst kind of false tales, and pry not, nor make secret explorations. Bear not malice against each other and be the servants of God and brothers amongst yourself and let not one of you sue in marriage a women that is already being sued by another, until he gives her up."

(4) Wife's authority in her husband's house

The Holy Prophet said :—" Everyone of you is a shepherd and everyone of you will be questioned about his flock. A leader is a shephered and he will be questioned ; a man is a

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governer over his family, and he will be questioned ; a women is a governess in the house of her husband and over his children and she will be questioned ; a servent is a governor over the property of his master and he will be questioned. Beware ! everyone of you is a governor and he will be questioned."

(5) Treatment of wife

The Holy Prophet said: —"Whoever believes in God and in the Day of Judgment, let him not injure his neighbour, and treat your women with kindness."

(6) A wife may spend in charity out of her husband's propery

It is not lawful for a wife to keep fast when her husband is present in the house, without his permission; nor it is permissible for her to admit anyone in her house without her husband's permission. And whatever she spends (in charity) out of her husband's property without his permission, she will be entitled for half the reward of it.

(7) The husband should be mindful of his duty to his wife

The Holy Prophet (may peace and blessings of God be upon him !) said to Abdullah: "I am told that you fast during the day and pass the night in prayer, is it so ? The reply was in the affirmative. "Do not do so" said the Holy Prophet, "keep fast as well as break-fast, pray during the night as well as go to bed, for thy body has a claim on thee and thy wife has a claim on thee."

(8) Husband's Return after Long absence

The Holy Prophet said:—"When one of you has been away from home for a long time, let him not awaken his wife by knocking at the door at night time."

culled by NASIR-UD-DIN
IV Year Student.

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NOTES AND COMMENTS

Joint Select Committee Report

The Report of the Joint Select Committee is a document of monumental importance. It is practically certain that the new India Bill shortly to be placed before Parliament by the British Government will be based wholly or almost wholly on the recommendations contained in the Report. The Parliament is also certain to pass the Bill into an Act without any serious alterations. The recommendations embodied in the Report are, therefore, calculated to affect the destinies of India for a long time to come Hence we give the outlines of these recommendations so that our readers should form an idea about the form of Government that is shortly to be introduced in India. We shall note only the departures that the framers of the Report have deemed fit to make from the recommendations contained in the White Paper, a summary of which appeared in the April issue (1933) of the *Review of Religions*.

Provincial autonomy for India, with transference of Law and Order to responsible Indian Ministers and Federation as soon as administratively possible are recommended by the Joint Select Committee. The main departure from the White Paper advised in the Report is the substitution of indirect for the proposed direct election of British Indian representatives to the Federal Legislature. The Report urges that the Provincial Lower Houses should elect representatives to the Federal Lower House by communities; in the case of the Council of State, the electing body should be the Upper Provincial House and, in uni-cameral provinces, an electoral college. The Council of State and Upper Provincial Houses should be indissoluble, one-third of their members retiring every third year.

The Committee's recommendations in other particulars go to uphold the White Paper proposals, with only minor modifi-

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cations. The help derived from the discussions with British Indian delegates is acknowledged, and particular mention made of the delegates' Joint Memorandum. Proposals from Mr. Attlee (Labour) and Lord Salisbury, the first generally urging a bigger and Lord Salisbury a more cautious advance were not accepted

The constitutional development of India, states the Report, should be evolutionary, and cannot merely reproduce British law. Safeguards must be incorporated, and these are not only not inconsistent with responsible government but, in the present circumstances, a necessary complement to it.

Dyarchy should go, and Ministers be made responsible over the provincial field, including law and order. Provincial autonomy requires readjustment at the Centre. In joining the Federation, the States should be assured of a real voice in its affairs.

The same Act should lay down a Constitution for the Centre and the Provinces, and Federation should not be left as a mere future contingency. The main proposals for the provinces are :—

Statutory delimitation of Central and Provincial subjects as proposed in the White Paper.

Sind and Orissa to be created Provinces.

The Governor to be advised over *practically* the whole of the provincial sphere by non-official Ministers selected from the Legislature.

The special responsibilities outlined in the White Paper are accepted, with suggestions as to their definition. Power to secure finance is to be given to Governors.

The distinction between Governor's Acts and the Acts of the Legislature to be emphasized.

The Governor's consent to be necessary to the amendment of Police Acts; special protection for secret intelligence reports; the Governor to be empowered to assume charge, if necessary, of all anti-terrorist activities.

Second Chambers for Madras and Bombay in addition to those already recommended.

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The provincial franchise proposals in the White Paper are accepted, with a suggestion to increase the number of women voters.

Communal representation is thought to be inevitable at present. The Communal Award is supported. While it is impossible to reject the Poona Pact, the Report suggests a reduction in the seats reserved to the Depressed Classes in Bengal, possibly with a compensatory increase elsewhere.

The Federation should not come into existence until States representing half the total State population and entitled to half the States' seats in the Federal Upper Chamber are prepared to accede. The White Paper distribution of seats between the States and British India is endorsed, and the Report also contains a scheme of distribution of States' seats, discussed by the Viceroy and the Princes, which has a large measure of support in Princely India.

Outside the federal sphere, the States' relations will be with the Crown.

The White Paper proposals regarding the reservation of Defence, Foreign Affairs, Ecclesiastical Affairs and British Baluchistan are approved. In all other Departments, subject to his special responsibilities, the Governor-General will be guided by Ministers chosen from the Federal Legislature. The financial stability of the Federation should be a special responsibility, and a Financial Adviser appointed.

As regards the federal legislatures, the size of both Houses and distribution of seats as recommended in the White Paper is approved. The Muslims should have one-third of all British India's seats.

While indirect election is proposed for the Lower Federal House, the Report suggests that this method should be open to future review and suggest a procedure for possible modification.

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The Secretary of State should continue recruitment to the I. C. S. and Indian Police, but recruitment of the Indian element in India has advantages. A further review is agreed to.

A Federal Court is recommended, but the White Paper proposal for a separate Supreme Court is not endorsed.

A further special responsibility of the Governor-General is to prevent discriminatory treatment of British goods imported into India from Britain. This is not intended to affect India's fiscal and economic autonomy, and the Governor-General's instructions should make this clear.

The nature of Women

Ricarda Huch, the celebrated German writer, has said :

"No human institution will ever do away with the sufferings that Nature herself seems to have imposed upon woman. Nothing would ever relieve woman of her love for her children who never reciprocate it in the same measure ; of her affection for and devotion to the man, to whom it is quite natural to change his woman ; of the delight she takes in submission which turns her dominators into tyrants ; of her sense of duty which binds her to her home and family ; of her conscience that prevents her from doing things indulged in lightly by the man and makes her accept burdens rejected by him."

It is difficult to change human nature and the efforts that have been made in some countries after the War to bring woman to a level with man in all deparments of life have only helped to unhinge and disorganize their social life. Many of the social and economic ills from which those countries are suffering may easily be traced to the impatience of their female sex to encroach upon the spheres which Nature has reserved for men.

Jews in Palestine

" In the seventeen years which have passed since the Balfour Declaration was issued extraordinary progress has been

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made towards its fulfilment. The Jewish population of Palestine, which, in the stress of the World War, fell from 75,000 to 50,000 has been multiplied five times over. The number of Jewish villages has risen from fifty to a hundred and fifty, the area of land in Jewish ownership from 100,000 to 250,000 acres. The Jews are getting back to the soil in their Home and re-establishing the aristocracy of the cottage, after having been excluded from the land for centuries, and been forced to engage in commerce.....Thy are flocking also to the towns, and making Palestine a centre of industry. *Jerusalem has a Jewish majority in its 90,000 inhabitants*; and by the side of Jaffa, the old post of Judea, a new Jewish city named Tel Aviv, or the Hill Spring, has grown from a small garden suburb, as it was at the time of the British occupation, to a teeming township of 70,000 inhabitants. Haifa, which is now equipped with the third largest barbour in the Eastern Mediterranean, and which will be the outlet of the great pipe-line from the Mosul oil field, has some 20,000 Jews in its population of 60,000. During the last year and a half there has been an extraordinary activity in Palestine, which for a time was the one island of prosperity in a sea of economic depression. The Jewish immigration in 1933 is estimated at nearly 40,000. Of these 10,000 came from Germany and the average inflow of Jews from that land since June 1933, has been a thousand a month. A still larger number came from Poland. Nearly 100,000 men, women and children must have come from there, and tens, indeed hundreds, of thousands are waiting for the opportunity to come. The immigration of 1933 included groups also from Rumania and Russia, from Czecho-Slovakia and Austria, from Greece and Turkey, from the Yemen in Arabia and Persia, even from America and England. The population in the National Home is a complete microcosm of Jewry, and all the different elements are being transformed into a new people of Israel."

Thus writes Mr. Norman Beutwich in the November issue of the *Review of Reviews* and thus has been rewarded by a "grateful" Government the support by the Arabs of the cause of

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the Allies in the World War against their own co-religionists, the Turks. The Arabs rebelled against the Turkish rule and sided with the British relying upon the promises and pledges most solemnly made to them that immediately the War was over they would be a free people. But before even hostilities had ceased "and amid the booming of the guns on the British-Turkish front some fifteen miles away, and the presence of General Allenby, the Commander-in-Chief, the foundation stones of the Hebrew University were laid on Mount Scopus in June, 1918." Ingratitute could not go further. The country which the Arabs thought would become their national home in the real sense of the word as a thankful return for the timely help they had rendered to the cause of the Allies in the Great War, became the "National Home" of another people when their help was no longer needed. In this way a country which was, for except a brief duration of 92 years, Muslim in Tradition, Culture and Religion since the inception of Islam, was handed over to the Jews to colonize because a Jewish leader, Dr. Weizmann had found a substitute for Acetone which was a necessary element in the manufacture of high explosives and the First Lord of the Admiralty, Arthur Balfour was anxious to adequately reward him for his great services. If the rate at which the Jews are being admitted into Palestine continued for some years, Palestine would become a Jewish country fully and completely, practically it is already such.

Muslims in Bulgaria

We have taken the following extracts from the *Moslem World*.

There are three types of Muslims in Bulgaria: the Turks, the Pomaks, and the Gypsies. There are some Tatars still living in Bulgaria who cling to Islam, but they are of little importance compared with the other followers of Mohammad. A glance at the statistics will show the situation as it stands. The most reliable census of recent times is the one taken in 1920, and the following figures were compiled at that time :

Total Population	...	...	4,846,971	
Pure Bulgarians	...	...	4,036,056	83·27%

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Turks	520,339	10·73%
Gypsies	98,451	2·03%
Tatars	4,905	·10%
Other Races	187,220	3·87%

If we accept the figures given in 1922 as being more accurate because more recent, we have the following statistics :

Total Population	4,909,700
Muslims (70,000 Pomaks)	750,000
Percentage of Muslims	18%

The life of the average Turk differs little from that of the Bulgarian peasant. He, too, is a faithful tiller of the soil, having simple tastes and simple standards of living. However, though both have very primitive conceptions of the universe, they differ considerably in their religious convictions. Some superstitions affect them alike, but the colorful ritual of the Orthodox Church cannot be matched in the Mohammadan mosques of Bulgaria. Mohammadanism is a religion which affects the daily life of the adherents even more than the Orthodox Christianity of the country. Pagan customs have crept into the practices of each group of worshippers ; yet both Muslims and Christians would die for their faith. The Turks make good citizens and are law-abiding. There is a spirit of comradeship between these Mohammadans and Bulgarians with whom they are associated. One feels that there is little racial hostility manifest between Turks and Bulgarians. When Turkey and Bulgaria fought side by side in the World War, some of the animosity that had remained from the days of Turkish possession passed away.

In Bulgaria to-day there are between 90,000 and 100,000 pure Bulgarians who have embraced Islam. These people speak very chaste Bulgarian, knowing no Arabic or Turkish ; pure Bulgarian blood flows in their veins and they observe many old Bulgarian folk-ways. Being sadly out of touch with the authorities in Turkey they remind one of an island isolated from the mainland, both because of distance, language difficulty and

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change of political control. However, one could find few people more devoted in the observance of their religion, as they understand it. Perhaps the fortunate lot of their fellow-Bulgarian peasants who remained true to the faith of their fathers serves as a daily reproach to them, because they have embraced the creed of a foreign power. But we must not pass judgment on these Pomaks until we hear something of their story.

The Gypsies of Bulgaria are said to number 98,000; they are of Aryan origin, and use their own tongue, mixed with many Turkish words, especially in their religious vocabulary. Another authority concurs in these facts and adds: "The gypsies settled in the Balkan peninsula during the fifteenth century. They are scattered throughout the whole of Bulgaria, multiplying rapidly They can be divided into two groups: the settled and the nomadic. The first live in quarters of the cities; the second wander, especially in the summer time. The majority are Mohammedans, but in the cities at the foot of the Balkan Range (Kotel, Sliven, Elena, etc.) there are some Christians, who quickly became Bulgarized."

India's Public Health Record:

The following figures reproduced below from the *Bengal Public Health Report* for the year 1932, published in October show how deplorable is India's public health. The figures relate to the year 1932.

Province	*Birth-rate per mille*	*Death-rate per mille*	*Increase or decrease per mille*
Bengal	26·6	20·5	+ 6·1
Madras	36·03	21·96	+ 14·07
Bombay	35·89	23·04	+ 12·85
U. P.	34·66	22·23	+ 12·43
Punjab	41·36	24·70	+ 16·66
C. P.	45·20	26·89	+ 18·31
B. & O.	33·8	20·6	+ 13·2
N.-W. F.	28·89	20·00	+ 8·80

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Province	*Birth-rate per mille*	*Death-rate per mille*	*Increase or decrease per mille*
Burma	27·75	17·30	+ 10·45
Assam	30·06	18·96	+ 11·10

Infant mortality rates per mille.

	Male	*Female*	*Total*
Bengal	184·8	172·4	178·9
Madras	193·62	171·8	182·58
Bombay	164·01	148·12	156·39
U. P.	169·16	155·49	162·72
Punjab	182·80	173·72	178·52
C. P.	215·16	186·40	201·12
B. & O.	138·2	119·0	128·8
N.-W. F.	129·93	128·57	129·34
Burma	196·64	171·85	184·50
Assam	166·05	146·51	156·58

These figures may be compared with the following statistics of death-rates per mille in some other countries.

Canada	10·1	Germany	11·2
U. S. A.	11·1	Austria	14·0
Argentine	12·5	Belgium	13·3
Ceylon	22·1	Bulgaria	16·8
Cyprus	17·1	Spain	17·3
Japan	19·0	Britain	12·5
Palestine	22·1	Australia	8·7
Philippines	19·4	Newzealand	8·3

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AHMADIYYA MOVEMENT IN FOREIGN LANDS

Palestine, Syria and Egypt

Maulvi Abul-Ata-Allah Ditta, our Missionary in the Near East in his letter of 10th September writes as follows regarding his activities in Egypt :—

" The wife of our new brother in Ahmadiyyat, Sayyad Ahmad Effendi Zehri is an English lady. She was a very prejudiced and narrow-minded Christian. She knows the Bible very well. When I came to Cairo I had long talks with her on different subjects connected with Islamic doctrines and teachings. As she does not know Arabic enough to follow my discourse, her husband acted as interpreter between us. Her manner of approach to all questions was that of an independent thinker and a person of great learning and erudition. She talked and argued, weighed and sifted what I said to her and at last made up her mind to change her ancestral faith with Islam on 18th August. Her conversion to Islam has been a source of extreme pleasure for me since she is expected to help her husband considerably in the sacred work of the propagation of Islam.

" A few days ago a Jew came to see me at my place. He had read my pamphlet in Hebrew. We had a long talk on the Biblical prophecies regarding the advent of the Holy Prophet. Some non-Ahmadies were also present on that occasion. My impression is that they all went well impressed.

" I had written in my last letter that I went to see in his church Islam's greatest enemy in Egypt, the Rev. Serjuis (we are not certain about the correctness of the spelling of this word as the original letter of Maulvi Abul-Ata is in Urdu which we have translated into English—*Ed.*) He had given me his word of honour that he would allow me to ask him any number and kind of questions I would like to ask. But when he found that I had actually come, he refused to abide by his

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word. When I realized that he would never hold any verbal discussion with me, I wrote him an open letter challenging him to a written or verbal controversy. This letter was broadcast and was distributed in large numbers in the said reverend gentleman's own church. Egypt's famous daily *Alkashkol* also published it. This compelled Rev. Sarjuis to reply to it in his weekly journal, *Almanarat-ul-Misriyya*. He could not summon up courage enough to answer any of the various points raised in my open letter. He thought his purpose would be adequately served by abusing me and in this he induldged to his heart's content and by only reproducing a part of the letter and referring to the disabilities from which the Christians suffer on account of their being in a minority he refused to take part in any debate with me. This has severely disappointed the local Christian circles and some bold Christians have gone so far as to condemn this act of Rev. Serjuis. I have contributed a long article to *Alkashkol* of September 2, dealing with all the points raised in his statement and have again invited him to hold a decisive debate on all controversial points with me. My article has been very much appreciated by the editor of *Alkashkol*. I do not think that any amount of persuasion or pressure put upon the Rev. gentleman by some of the local Christians who are anxious that the controversy should take place would persuade and prepare him to accept my challenge but we are determined that a public controversy should be held with the above Rev. gentleman or with any other representative of the Christian Community in Cairo so that the public should know how slender and flimsy are the foundations upon which the edifice of Christian theology stands.

" During the last few weeks I had occasion to have talks with some of the orthodox Ulema. But these people have now tried to disguise their discomfiture behind the veil of misrepresentation and vilification. The masses are being stirred up against us and in Friday sermons in some mosques we have been abused and condemned. This has made us change our front for the time being and we have now directed our efforts to-

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wards approaching people individually. Brother Sheikh Mahmud Bilal is doing indeed very well in this respect. I am carrying on correspondence with some catholic and broad-minded Ulema.

" The Bahais have also got an association of their own in Cairo. I took with me Brother Muneer Effendi to attend one of their meetings but in flagrant contradiction of their own published declaration they refused to talk with us. We, however, continued to sit in the meeting. The whole proceedings of the meeting were confined to reading a few passages of *Alalwah*. The other day I went to see Sheikh Mohyi-ud-Din, the Bahais' most distinguished and prominent leader in Cairo at his place and had a very long talk with him on almost all the important doctrines and teachings of Bahaism. The conversation continued upto 12 o'clock in the night. Whenever the Sheikh found that he could not answer any of my objections he would invariably say " Bahaullah has so written. " I invited him to my place. He cordially accepted my invitation and paid a visit to me on 26th August with his son-in law. We had a long and interesting talk for more than four hours on different aspects of the Bahai and Islamic doctrines and teachings. He was visibly impressed with my knowledge of the Bahai Movement and was surprised and he even confessed it before Brother Muneer Effendi that I had in my possession even the *Kitab ul-Aqdas*. I had thought that a public controversy with the Bahais at a suitable place would be very useful but to this they have refused to agree. They avoid even to have private talk with us on any subject connected with their doctrines and teachings.

" Dr. Zaki Mubarak is one of the most famous of Egyptian writers and literary men. I paid a visit to him with Brother Muneer. He had at that time with him a very well-known *Alim* from Azhar. For about an hour the relation of the Arabic language with other languages from the standpoint of Islam and that of Orientalists was discussed. The Arabic derivatives also came in for discussion. The doctor and his friend both appreciated my views very much and invited me to lunch,

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He promised also to make a further research into some of my views regarding the above questions which he admitted were quite new to him.

"For change of climate I went to Ras-ur-Birr for about a week on September 3 It is a summer resort and Brother Sayyad Mohyi-ud-Din Effendi Alhasni keeps a shop here. I availed of this opportunity to preach Islam to some of the local Christians. To a very respectable resident of Dimyat the message of Ahmad was conveyed. He invited me with Brother Muneer Effendi to dinner along with a part of the gentry of the town. I have got a collection of the sayings of the Prophet printed This is a small book of about 32 pages and has been included in the courses of studies of the Kababir School The book is intended to educate and train Ahmadi children into Ahmadiyya doctrines. The brethren in Kababir are all doing their best to carry on the work entrusted to them successfully. Last week two Ahmadi friends, Sayyad Mohammad Saleh and Sayyad Hamid Saleh, were married to two non-Ahmadi girls. The Ulema tried to create a row but were checkmated in their wicked designs. May God bless these unions and may our endeavours to preach Ahmadiyyat in these countries be crowned with success.

In his second letter from Haiffa, Palestine, Maulvi Abul Ata writes: "The news, I am sure, will be read with great pleasure by the members of our Community that by the cumulative efforts of the Ahmadiyya communities in Egypt, Palestine and Syria an Ahmadiyya Press has been established at Mount Karmal. After the opening of the Mahmud Mosque and the Ahmadiyya School and the establishment of an Ahmadiyya Library and an Ahmadiyya Book Depot and the setting up centres of propaganda and missionary works at different places it was of vital importance that an Ahmadiyya Press should come into being as early as possible and by the grace of God our efforts in this respect have met with unexpected success. This will very greatly facilitate missionary work and will to a large extent add to our influence and

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prestige which are already so great that newspapers in Egypt, Palestine, Syria and Iraq never lose any opportunity to defame and misrepresent us. This relentless compaign of misrepresentation of the Press against us is a tacit admission of the fact that they feel that the Ahmadiyya Movement is progressing, though slowly, but surely and steadily. This campaign could not be effectively met without a Press of our own. Moreover, the Arabic books of the Promised Messiah which in fact constitute the chief armoury from which we draw all our weapons to fight the forces of evil and darkness ought to have been printed and broadcast long before. The establishment of an Ahmadiyya Press here was in reality a national want and I am pleased that we have been able to meet it. The idea struck my mind very forcibly in August and I asked Ahmadi brethren to spare no effort to give this plan a practical shape. My appeal was responded to very generously and about £50 were at once collected and we have already bought a second hand machine but all the letters are new. The brethren of Kababir have presented a plot of land and the building of rooms which shall house the Press has already been taken into hand and I hope that by the time this letter will appear in the Press it will be in working order. The necessary permission of Palestine Government for the erection of the Press has also been secured We have already spent more than £70 on purchasing the machine and letters and about £30 more will be required to build the rooms and to put the Press in working order. Thus a sum of £100 will be needed for the completion of the whole scheme. The local Ahmadies are expected to contribute about £70 and may I appeal to the Ahmadies of other places to help us by collecting the remaining £30. This sum is not very large but the work the Press is expected to do will be worth thousands of pounds. In compliance with the advice and wishes of the Ahmadies of these countries, the first number of the monthly journal which will henceforth be entitled simply as *Albushra* will come out in the first week of January 1935. The annual subscription in Palestine, Syria and Egypt will be Sh.4 and for foreign

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countries Sh 5 and the subscribers in India will be required to pay Rs. 3 only, I appeal to all Ahmadi friends in all lands to extend me their hand of help and sympathy and those who know Arabic should become its subscribers and those who do not know Arabic themselves may render the journal monetary help. I shall feel much obliged if the names and addresses of some Arabic-knowing persons who are really interested in Islam, the Ahmadiyya Movement and Religion at large, are sent to me Any assistance in the form of articles and literary contributions will be greatly appreciated and thankfully acknowledged. The *Albushra*, I am confident, is destined to play a very great and effective part in the dissemination and promulgation of the teachings of the Promised Messiah whom God has raised in our time to steer clear the barge of humanity of all shoals and rocks to the haven of spiritual salvation."

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra)

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